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UNITARIAN WORD & WORK

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For Unitarian Work

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AMERICAN UNITARIAN ASSOCIATION
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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

ALL OF THESE SOCIETIES have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

THE ASSOCIATION was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

THE NATIONAL ALLIANCE was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

THE UNION was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

THE TEMPERANCE SOCIETY is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 20 April, 1917 No. 7

EDITORIAL

In the Spirit

IT makes little difference what may be the inscription over the entrance of a church, or what its credal basis, or its denominational affiliations; it is essentially Christian only in so far as the right spirit enters into it. There is an individuality to a church as there is to a person. And the name by which it is known may be no indication whatever of the character of the soul that animates it. It may be "orthodox" or it may be "liberal" as it is superficially judged, but it is essentially Christian only as it is controlled by the genius of the Christian life. A church may be called the Church of the Holy Ghost, and yet if the holy spirit does not find some expression through its members it very soon belies its own name. The two or three or more who "gather in His name" are the two or three who are under the spell of His spirit.

THINK, for instance, how often and to what a wide extent the Christian church, since the time when the first creeds were enforced, has met in the name or spirit of logic. Is it not true that the logician in these instances has often usurped the place of the Christian spirit? Jesus was not a logician. He spoke straight out of human experience and set forth in the simple language of the street and of the field the laws that govern human conduct. His parables were not labored efforts of the academic spirit to furnish a theory of human life and conduct. Many of his finest sayings, taken out of their connections, are contradictory and inconsistent.

A large part of all the persecution caused by doctrinal differences has been brought about by those who have, in reality, met in the name of logic rather than in the name of that spirit which Jesus represented. It was the spirit of logic, and not the spirit of Jesus, that burned Servetus to the stake; and it is this same spirit of logic that has created and still maintains the barriers that separate the Protestant sects into so many little, often fanatical and arrogant factions.

If the gospels could be taken for just what they claim to be — not treatises, or systems, or logically developed theses — but just *good news*, illustrations of right conduct, plain and simple statements about right living — there would be no excuse for the fences and sectarian divisions that thwart and hamper the religious spirit. When progressive and honest professors in theological seminaries are brought to trial, who are the men who seek their removal? Are they not those who are committed to some creed in the name of logic? The whole genius and life of the gospels favors the practical interpretation of the facts of experience and have little to do with the fine-spun theories of the logician.

Logic is in its very nature non-progressive. So long as the logician clings to the old premises of a fallen world, and future

punishment and the commercial treaty of salvation every hope of progressive religion is defeated. So long have logicians met in the name of logic, and so reluctant are they to surrender the ancient premises of their logic, they go on and on — year after year — preaching and teaching a theory of life that the people have outgrown and in which a living world with ever-increasing necessities has little interest.

THEN, too, there are churches which in reality meet in the name and spirit of fashion — churches that have drifted away from the conscious possession of the spirit to which Jesus referred and are controlled by the desire for social power and prestige. That is one of the greatest dangers that threaten the practical success of the simple gospel of the New Testament. It is so easy and comfortable to move in the current, when one is once controlled by the current, that he easily forgets how much easier it might be to live in the quiet and simple spirit of the Sermon on the Mount. Fashion is another name for conventionality. Anything in art which is conventionalized is a form or an outline from which the details are practically stricken out and only more or less vivid suggestions of the real object remain. Conventional figures in a given pattern are all alike. Every detail which would give it character or individuality is eliminated. Fashion, as such, conventionalizes the human mind and heart. It eliminates personal significance in speech, in thought, in bearing — and tends to mold a person into the same shape as every other person.

We must, however, admit that fashion has its uses. It corrects oddities and eccentricities. It encourages refinements and courtesies. It fills human conduct with a thousand agreeable and pleasant usages. But it is helpful only when it is incidental to some larger and more important interest. Pursued as an end in itself, it becomes tyrannical. It then conventionalizes personal convictions and independent aims. After a while the question becomes not, "What personal responsibility have I to carry in this world?" Not, "What principles of absolute truth and right am I committed to and must sustain?" but, "What is the mode? What is the proper thing? How do others do? What is the popularly accepted belief, or theory, or manner concerning this or that?" A life controlled by fashion is a life devoid of independent initiative and action. It is an enslaved life — enslaved by the very agencies that would otherwise serve it.

It is easy then to see how it must be with a Christian church which meets in the name of fashion. What it does for philanthropy, or for the advancement of the world, it must do not because of its own natural inpulse, but because of the "way of the world." Its greatest danger is that of *external* piety, or *outward* grace and righteousness, with no genuine spirit of Christian feeling within. It tends to foster externalism in religion — to lay the emphasis upon the proprieties of form rather than upon the necessities of the soul. It makes of religion, not a personal matter, but a concern of society which one must observe in order to be well thought of, or whereby one may gain the *entre* into sets or cliques.

Religious fervor, spiritual sincerity, hunger and thirst after righteousness as an everlasting and absolute way of life lose their compelling significance and become shibboleths of the lips.

The priest and the Levite in the parable of the Good Samaritan were, both of them, conventionally religious. They were distinguished by the accepted conventionalities in dress, in speech, in manner. They met the demands of the society in which they moved. But religion as Jesus represented it was an entirely different thing. It meant the spirit of readiness to relieve the terrible sufferings of the world, to do hard and disagreeable tasks, where the necessity existed, without consulting the way of the world. The Good Samaritan on the road to Jericho was altogether out of every fashion. He was in an alien country, and completely unacceptable to the people of that country. He found himself in the presence of a great need and it was the recognition of that need,

rather than the recognition of form or custom, which compelled him to act.

Where a congregation meets in the spirit of fashion, the personal question is not, "What, Lord, wouldst thou have me to do?" but, rather, "How shall I escape the necessity of being myself and responding to the impulses of my natural heart? How shall I avoid heroic thought and action? How shall I move through the world without suffering the travail of human sympathy and duty?"

I have often thought, too, that many a so-called church of Christ has met in the name of denominational selfishness. This may well be considered one of the great misfortunes of organized religion. The temptation to live for the sake of the organization without feeling any very great concern for the output or product of the organization. A machine is of little value except as it is the means of doing something. To build a machine and then merely to admire it, to keep it polished and oiled, but not to use it, is worse than having no machine at all. The church that meets in the name of denominational self-pride is that to which Jesus referred when he spoke of those who "compass sea and land to make one proselyte." Loyalty to a good organization is a great virtue — earnestness in making that organization effective, to keep it well equipped with zealous members, is as praiseworthy as it is necessary; but when the price of effort is centered in the organization itself rather than in what it can do to stimulate faith and hope and to inspire the people to right action and right conduct, then the spirit of essential religion is forgotten.

If all this vast diversity of human thought *about* religion could be taken for granted and this pernicious tendency to mold each mind like every other mind could be abandoned and all churches could work together in the true spirit — what a revolution would take place in the realm of organized religion! How differently we should all feel about those great ethnic religions of the East! How soon should we cease to think that we alone, and our way of thinking, were final! If all the different churches could forget their separating barriers and allow themselves to be dominated by the true Christian spirit alone, they would then have not a basis of union in logic nor in fashion nor in denominational pride, but simply in spiritual sympathy. Prayer is the throb of the soul sending out vital energies — just as the throb of the human heart throws the purified blood into all parts of the human body. The circulation of spiritual life-currents is made possible through the union of the people in the spirit of spiritual sympathy. In the recognition of God as imminent in his world, and near to us as a people and as individuals we find the only really vital medium of interdenominational efficiency. One may as soon look for a living human body with no beating heart in it, as to expect any nation, community, family, or church-fellowship to long survive after the pulsations of spiritual sympathy have ceased. Every race that has yet subdued the earth or built foundations and superstructures of government, commerce, art, science and religion have been, in some terms or other, spiritually sympathetic. They have been peoples at their devotion rather than peoples in argument and debate — peoples controlled by a living spirit rather than those who have committed themselves to certain logical conclusions.

Where people come together in the true spirit of worship they experience some throb of the soul, some restlessness for a better life, some vision of the unattained. And that restlessness of the soul does not wait upon the proprieties, it does not stop to deliberate and speculate in terms of logic for the mere pleasure and exercise of the imagination; but it hears the cries of the wronged, it finds the haunts of oppression and injustice, it breaks the shackles of the enslaved. It gets life because it is in touch with the Source of life, and where there is this life there is impatience and discontent with the crooked ways of the world.

TRIBUTARY STREAMS

Between the Unitarian churches on the one hand and their missionary fields on the other the American Unitarian Association is the principal channel. But we have a group of national organizations which share these co-operative endeavors. Our different national organizations are independent and each has its own treasury; yet by taking counsel together the largest results are obtained from the available resources.

It is appropriate, then, that a group of these organizations co-operate in the present financial undertaking. This year three of them are joining with the Association in the raising of larger sums of money. These three are,

1. The Tuckerman School in Boston, which is doing a valuable work to raise the standard of Sunday School instruction and to provide skilled workers for our parishes, shares in the general appeal to the extent of $5,000.

2. The Young People's Religious Union has, for more than twenty years, rendered a commendable service to the Unitarian body. It has raised and distributed many thousands of dollars for distinctly missionary work. It deserves hearty recognition for its loyal service and its youthful idealism. It is asking for $25,000 to add to its endowment fund.

3. The Unitarian Service Pension Society asks that churches and individuals contribute $10,000 to its funds to meet immediate and urgent necessities. The denomination is under deep obligation to the devoted men who have given their lives to the work of our ministry.

The American Unitarian Association is calling for $75,000 to sustain the established missionary work of the denomination, and for $45,000 to meet the urgent needs of work in new fields. This makes $160,000 as the total amount asked for in this combined financial campaign.

Last year the Isles of Shoals Association asked for $40,000 from Unitarians and Congregationalists and received from Unitarians more than $45,000. The Women's Alliance asked for $25,000 and received more than $27,000. During April of last year the Association called for $40,000 and received more than $44,000. Our Unitarian people have a capactity for generosity, for consecration, for idealism. They have proved it by their deeds in the past. During the month of April it is confidently expected that our people will make large contributions to meet the pressing needs which are summed up in this appeal. One month remains before the treasurers of the different societies close their books. Much of the income of the Association always comes in the last month and we fully expect that this month of April will be a great harvest of ingathering in this financial campaign.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Louis C. Cornish, *Secretary* — W. Forbes Robertson, *Assistant Secretary*

Ministerial Personals

Rev. W. G. Letham has resigned at Victoria, B. C. Rev. C. J. Harris has accepted a call to Newburgh, N. Y., and Rev. E. B. Backus to Erie, Pa.

Rev. C. S. Bodwell has resigned at Oklahoma City, Okla.

Rev. C. P. Wellman has accepted a call to the South Unitarian Memorial Church, Worcester, Mass.

Rev. J. L. Einstein was ordained and installed at Norfolk, Va., March 6, 1917.

Rev. G. F. Patterson was installed at Peterborough, N. H., February 23, 1917.

Rev. D. M. Welch has resigned at Highland Springs, Va., to accept a call to Berlin, Mass.

Contrasts of the Churches

The Secretary's preaching appointments during the past weeks have included Pittsfield, West Newton, Roxbury, Lynn, Mass.; Philadelphia, Pa.; and Norfolk, Va. These churches present very interesting contrasts. The Roxbury church is known throughout the country. Founded by the Apostle Eliot, who translated the Bible for the Indians, served by ministers of marked ability, including more recently Dr. Putnam and the present minister emeritus, Dr. DeNormandie, this ancient and honored institution is conspicuous in the annals of New England. It would be hard to find a greater contrast than is presented by the Norfolk church, where Rev. John L. Einstein was ordained and installed on March 6. "Gathered" a few years ago by Mr. Pratt of Richmond, worshipping first in a moving picture theatre, and now in a hired church building, this society has rich promise of vigorous life in a city destined to be one of the great seaports of the Atlantic Coast. It has all its history to make. The Fellowship will watch its growth with the keenest interest. A century from now, at the celebration of its centennial, how interesting the present days will appear.

Between these two extremes of the old church and the new, the other parishes range themselves. The Philadelphia church, founded in 1796 under the direct influence of Priestley, and enriched by notable ministries; the Lynn church founded in 1822, and since 1910 worshipping in its attractive Gothic structure, one of the most pleasing and imaginative of modern structures, with its beautiful setting and cloistered walk; the West Newton church, established in 1848, and growing to its present splendid equipment and life under the ministry of Mr. Jaynes since 1885; and the church at Pittsfield, established in 1887 and fortunate in Mr. Davis' ministry since 1905.

There might well be a treatise written upon the hard-earned spiritual increment of the churches. There is a real accumulative power in the life of these organizations which defies any definition and baffles the understanding, while it makes itself felt as a very present reality. Certain historic denominations lay great stress upon the accumulative work of the household of saints. It is easy to see how this teaching can become a meaningless dependence upon the worth of others. Perhaps it is less easy to see that there is a real value existent in departed sainthood, a true power in the thought of the labors of others, into whose harvest we fortunately enter. A visitor in these churches of varied opportunity and differing history comes to wish that a wider sense of values might be conveyed to all of them, that the older churches might somehow not rely too much upon the past, and that the new churches might somehow become conscious of how the present is their heroic period, that to the struggles they now endure there attaches a certain Homeric quality which in decades to come other men will greatly revere. The visitor wishes that some magic could make vivid this deep sense

of illusive but great reality. With all this diversity in these six churches there is a splendid solidarity in the desire for service and a consecration to the spiritual life.

Liberal Evangelism and Publicity

The work of the wider proclamation of the liberal faith is going forward in a variety of ways. Special meetings have been held in a number of the larger cities of the Middle and Central States. Rev. Samuel M. Crothers, D. D., returned early in March from a journey of nearly five weeks, during which he assisted a number of our ministers in such meetings. The week of the meetings in Cincinnati was planned with sagacity, carried through with energy, and shows gratifying results. Besides the meetings every night in the church a large room was secured down in the heart of the city — an empty store, so that access was directly from the street — and this room was kept open all day. Noon meetings were also held in it. A great deal of our literature was distributed.

In Milwaukee Dr. Crothers and Mr. Greenman had large audiences. In Chicago the Western Secretary, Rev. Ernest C. Smith, shared in the plans, and meetings were held in All Souls' Church (Rev. Jenkin Lloyd Jones, minister.) Dr. Crothers also preached in a number of other cities, including St. Paul, Minneapolis and Duluth, Minnesota.

Word and Work has contained some accounts of special meetings in Boston and other New England cities, which had special significance because of the reactionary revival which was held in Boston the first part of the winter. Such a revival has been held the latter part of the winter in Buffalo, and Rev. Richard W. Boynton, minister of the First Unitarian church, has been holding special services and preaching the fundamental principles of the Unitarian faith. His sermons have had wide publicity and have attracted much attention from those who have heard them and also those who have read the newspaper accounts.

In New England and in other parts of the country the weeks immediately preceding Easter are being used for special meetings for the proclamation of our faith and for the deepening of the spiritual life.

An interesting plan is being developed for another method of sowing the seed of our liberal thought. A few of our churches have experimented in recent years in the use of the "Wayside Preacher," a bulletin board in front of the church or in some other conspicuous place. In this bulletin board are placed sheets on which are lettered great sentences,— brief statements of important religious truths.

Such excellent results have been obtained in some cities by this device that it gives promise of more extensive usefulness. The American Unitarian Association has appointed a Commission to make a study of this device and to make plans for its wider use. This Commission is gathering material from many different sources and has some hundreds of sentences, many of which already have been used effectively. It invites all of our ministers who have used any such device, or who are accustomed to print brief sentences in their calendars, or who in any other way have a collection of sentences which might be of use, to send the material to the Chairman of the Commission, Rev. Henry Hallam Saunderson, 25 Beacon St., Boston.

The collected material will in some form be made available for any of our ministers who desire to use it. Plans are being formulated for making the use of this material more systematic and it is hoped that methods of co-operation will be devised which will reduce the cost.

It may seem as if a single sentence could say but little, but if that sentence be one which starts a process of thinking in the mind of the reader it may have results as great as those of a paragraph or a page. The sentences are indeed chosen very largely as "seed thoughts."

Rev. Samuel R. Maxwell, minister of the Second Church in Boston, has just returned from a journey as a Billings lecturer, in which he has visited points which are significant in the development of our work. At Nashville and Memphis

he spoke where Dr. Crothers had spoken the previous month. He also visited Chattanooga, Tenn., and Birmingham, Ala. He supplied the pulpit at New Orleans while the minister, Rev. George Kent, went to Shreveport, and later joined Mr. Kent at the latter place in a preaching mission. He spoke at Dallas, Texas, Alton and Bloomington, Ill., and made a study of other points where there is prospect for the development of Unitarian work.

The experiment of preaching at Niagara Falls has been renewed with better prospect of success than the previous venture. In connection with the session of the Meadville Conference, which was held in Buffalo the last week of March, a careful study was made of the prospects of the new movement.

Department of Religious Education

Two interesting meetings for the consideration of religious education were held recently in our church in Buffalo. The superintendent of the church school, Mr. Edward H. Letchworth, arranged for a "mothers and daughters tea" in the afternoon, and a "fathers and sons supper" in the evening. At both of these Mr. Lawrance was the speaker. This is a further development of the interest in religious education which has transformed the school of that church. A completely graded course of instruction, seventeen classes with teachers and eight substitute teachers, a list of officers including a cradle-roll superintendent, birthday secretary, two librarians, a scout master and assistant, and a teacher-training class, are some of the features of this excellent school.

The secretary of this department visited several churches in the middle west during the last three weeks in March. Besides the two addresses at Buffalo mentioned above, he has spoken to groups of parents and teachers in Erie, Cleveland, Dayton, Columbus and Syracuse, has preached at Canton and before the Meadville Conference in Buffalo, where also he gave an afternoon address. Since January he has preached at Clinton, Newton Centre, Haverhill, Winchester, and in the Second Church, Boston. The Associate Secretary has spoken to Alliance Branches in Melrose, Walpole, Northampton, Salem and Sharon, to the Y. P. R. U. in Canton and to the Plymouth and Bay Sunday School Union, has given class demonstrations of dramatic teaching methods, and preached at Newton Centre and North Easton.

The latest of the bulletins issued by this department is No. 12, on "The Promotion of Loyalty, Local and Denominational" by William I. Lawrance. It describes the way in which the child's normal religious life may be developed and given opportunity to express itself through the ministrations and opportunities of the church school. The fostering care of the church in the cradle-roll, administration of baptism, impressive ceremonies when the child is received into the Sunday school and at every step forward in its course, and the final service of promotion in joining the church, are carefully presented. Ways of training the children in the elements of our faith are discussed. Methods of strengthening loyalty to the church through its local history, its treasured possessions and its great names, are described. The bulletin shows convincingly that the Unitarian church which gives its young people a rich spiritual experience may count on their loyalty, not alone to the local church but to the whole group of churches of the same name and faith. This publication is exceedingly valuable for all churches that give consideration to the welfare of their young people. It may be secured in any desired quantity.

Dr. Dodson's book on "The Sympathy of Religions" will soon be on sale. It treats all the great faiths, including Christianity, from the standpoint of their highest development. While the book is one of those issued in the Beacon course in Religious Education, it is not in the form of a text book, and will be as attractive to the general reader as to the student.

The Note Book on the "Story of Jesus" was issued early last month and has been sent to schools which had ordered it. The Teacher's Manual will be ready before the next number of WORD AND WORK appears.

The program on religious education for Anniversary Week will include a business session, the President's report, and an address by Rev. John H. Lathrop in the forenoon of Thursday, in King's Chapel; afternoon session in Ford Hall, with addresses by Mr. Percy MacKaye and Mrs. Eugene R. Shippen on pageantry as a method of religious teaching, with five pageant scenes; while at the evening session in Tremont Temple addresses will be given by Dr. George R. Dodson of St. Louis and Dr. Henry F. Cope of Chicago.

The programs for the three summer institutes are nearly ready. At Andover June 24 to July 1, there will be a daily lecture by Dr. William Byron Forbush, well and favorably known for his books, "The Boy Problem," "The Life of Jesus," "Child Study and Child Training," and others, and as a lecturer in psychology and pedagogy. There will be two lectures by Dr. Kirsopp Lake. Both members of this department will lecture during the week, and it is probable that two hours, one for story-telling and one for Bible drama, will be filled by Miss Mary Lawrance.

At the Shoals, July 26 to August 1, Dr. Theodore G. Soares, of Chicago University, will give six lectures on the psychology of religious education. Those who have kept in touch with the Religious Education Association know Dr. Soares as one of the leaders in that organization, while many of our schools are using his book on Heroes of Israel. Miss Buck will give a daily lecture on Teaching the Life of Jesus; and Mr. Lawrance will conduct conferences which will deal with the practical problems in Sunday-school work. The evening lectures have not yet been arranged, but they will furnish inspiration and help for Sunday-school workers. These two institutes in New England are planned to present different programs, so that teachers attending both will have a two weeks' course of training for their work. The facilities for recreation at Andover and the Shoals are well known.

At Meadville, the institute lasts three weeks, from July 5 to 25, and will maintain this year the standard of scholarship set by previous sessions. Here, as at Andover, Dr. Forbush will be one of the lecturers, giving one course on Child Study and Child Training, and one on Practical Methods in Sunday-School Work. In the latter course he will show how to use the various handwork methods, turning the class into a laboratory and having the members do the things described. Mr. Lawrance will give six lectures which will present some of the materials just issuing in the new Beacon Course; he will also hold conferences which will give opportunity to workers to discuss their problems and methods of teaching. There will be lectures by Dr. Southworth, president of the Meadville Theological School, and by Prof. Anna Garlin Spencer. Prof. Clayton R. Bowen will give a New Testament course, one part of which will deal with the origin and character of the New Testament books, the other with the religion of the earliest Christians, as shown in these writings.

Department of Social Service

Perhaps the most important piece of social service work on a large scale now before the churches is the strengthening of friendly relations with China and Japan; with Japan especially, because of the anti-Japanese propaganda carried on by the Yellow Press, designed apparently to create suspicion and misunderstanding between the governments of the United States and Japan. This campaign is unjust, unprincipled, and is based on deliberate misrepresentation and falsehood. It exercises a sinister influence in the field of legislation, it is responsible for the many irritating and humiliating measures aimed at the Japanese in this country.

The motive behind this propaganda is race prejudice and fear of a swamping invasion of Japanese laborers. Undoubtedly this cannot be permitted, the Pacific Coast States must not even be threatened with it, everyone is agreed upon this point. At the same time, obnoxious race legislation is really objectionable

and dangerous. The problem is this: How to restrict oriental immigration and do it without discriminatory and therefore humiliating anti-Japanese legislation. It is a problem for the churches, for the Christian people of the country to solve, and they can do it. It affords a brilliant opportunity for the application in a large way of the principles which the churches profess. The Federal Council of the Churches of Christ has taken it up; the American Council of the World Alliance, in which Unitarian churches are represented, is vigorously pushing it. In co-operation with the World Alliance this department has published a Social Service Bulletin, No. 38. If any reader of WORD AND WORK has not seen it, please send for it and act upon it. Let us do our part in removing causes of friction between ourselves and the great nations of the East, who wish to be on friendly terms with us.

Within the month the Secretary has spoken on the subject before the Men's Clubs of Pepperell and Waltham, the Forum at the Unitarian church of Middleboro, and the Social Service Class of the Church of the Disciples, Boston. He will be glad to make engagements to present the question to churches, men's clubs, and women's alliances.

War Relief

Generous response was made to the appeal of the President of the Association at Christmas time for contributions to the War Relief work in Europe. Drafts were duly sent to the treasurers of the Funds to be benefited and these gifts have been acknowledged in two letters, which are herewith printed.

I

11 Marston Ferry Road,
Oxford.
January 26, 1917.

My dear Dr. Eliot:

We are delighted to receive at your hands the gracious gift of our Unitarian Brethren in America towards the provision of the Social Centers for Soldiers and Sailors now in course of establishment in connection with Essex Hall. Our nation is indebted to yours for many acts of goodwill and aid to our prisoners in Germany as well as for the splendid help of your ambulances to the sick and wounded (I say nothing of the immense labor and bounty you have poured forth on the stricken people of Belgium, who were beyond the reach of our personal help.) But this testimony of sympathy with our modest share in the great conflict for the vindication of liberty and the enforcement of International Right in Europe, is especially precious to us from members of the same household of faith, cherishing the same great moral and religious principles; and I desire to express through you the warmest thanks of the promotors of this scheme to the contributors who have thus generously come to its aid from across the Atlantic. Your admirable suggestion that their donation should be applied to the equipment of a room to bear the American name will, I am sure, commend itself at once to our managing Committee.

May it not be long before we can welcome you to it, when Peace has been reached on the lines of National Liberty indicated in the noble addresses of President Wilson to your Senate a few days ago. His ideals are also ours. May we so far succeed in achieving the conditions which he desires as to enlist the co-operation of your country in the maintenance of the future Good Order of the World.

With heartiest greetings, on behalf of the Committee of the British and Foreign Unitarian Association.

Always sincerely yours,
J. ESTLIN CARPENTER.

Belgian Hospital Fund.

14 Gainsborough Gardens,
Hampstead,
London, N. W.
January 31, 1917.

Dear Sir:

It was with the greatest pleasure that I received the gift you have sent to our Fund from our American Unitarian friends. It is not only the money, though that is very welcome, but it is the sympathy and interest that we value. It is good to feel that though so far apart we are all united in our desire to help the suffering and distress caused by this terrible war. As far as Belgium is concerned, every month of war makes

her state more pitiable. We have extended our work from wounded soldiers to the children refugees, feeling that the most important piece of work just now is to try and ensure that the generation which will build up the country again should be well trained and educated and with healthy bodies.

With warmest thanks,

Sincerely yours,

ROSE ALLEN.

To the President of the
American Unitarian Association.

New England Field Secretary

This letter began itself in language identical with those of former months; this shows how easy it is to let language and experience too, fall into narrowing limits. There was preaching done at Fitchburg, and twice at South Hingham. The Fitchburg congregation gave one the impression of having resolved to do large things. They will expect much of the minister they call; and judging by the spirit of their spokesmen they are going to invest more largely of themselves in money and service.

South Hingham church is situated on the wide, park-like road which is lined on either side for miles with pleasant homes. It has the chance to be one of the most successful of our country churches.

Among the cheerful experiences of a Field Secretary, visits to many of our Women's Alliances rank high. One such visit was made to address the Alliance of the First Parish, Dorchester. The fact that our women in their club and alliance meetings, to say nothing of church services, have been schooled in the worthy art of being good listeners, makes speaking to them a real satisfaction.

The subject was the Tent Mission. It was the statement of an experiment. Also it seems as if it might become a usual mode of work; for the Connecticut Valley Conference has voted to borrow the tents and hold meetings in Western Massachusetts the coming summer. And if the Unitarians of that Conference can once be shown what may be done by such meetings: it seems as if there should be no serious trouble in providing the cost.

Visits were also made to Laconia to meet the New Hampshire Committee, and the parish committee of the local parish. Rev. Otto Duerr is the acting pastor until July. Attendance is improving, and if only some one has vision and courage enough to make them a really Christian offer for their real estate — the best business site in Laconia — they will be able to re-locate and build.

Down in Maine the Secretary met the parish committee of the Yarmouth church. This church is still waiting for a minister. There is a chance for a pastorate there of deep satisfactions, for a man who can fit into the life of the place. At Portland the Field Secretary attended the business meeting of the Maine Unitarian Association. The membership was largely broadened by the choice of many leading men from most of the churches. When all of us enlist for the hearty service of the cause in full measure of devotion of means and time, we will find that hosts of people agree with our intellectual positions; but they have been wondering whether we really mean them; whether our churches really inspire as devoted service as the deep needs of our human nature require. It is time to arise — a new day is dawning.

Publication Department

There are on hand at 25 Beacon Street a considerable number of used hymn books of various editions which are herewith listed together with the quantity of each. These are books which for the most part have been donated by churches. Any of our churches which are in need of hymn books may obtain these used copies without charge by communicating with the Publication Department, stating the quantity and edition desired.

222 Books of Worship.
225 Services for Congregational Worship.
144 Sacred Songs for Public Worship.
34 Hymns of the Ages (cloth).
13 Hymns of the Ages (leather).
66 Unitarian Service Books.
29 University Hymn Books.
59 Hymn and Tune Books (1877, rev. ed.)
20 Hymn and Tune Books (1877, rev. ed.) with services.
1 Hymns for Church and Home (ab. ed., leather) with services.
8 Hymns for Church and Home (ab. ed., cloth) with services.
8 Amore Dei.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where Truth abides in fulness . . . . And, to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

Browning.

The plans for The Alliance mass meeting at Tremont Temple on Monday afternoon of Anniversary Week are nearing completion. The general subject for the afternoon will be: How to Unite all the Unitarian Forces for a Larger Co-operation. Rev. Samuel Eliot will speak for co-operation with the American Unitarian Association, Rev. Frederick Eliot for co-operation with the Young People's Religious Union and Rev. Abraham Rihbany and a well known layman will treat other phases of this subject. Never has our program committee presented a subject of more universal interest to us as a denomination. A small group with the magnitude of our opportunity growing daily apparent, it should be our study to work together and thus make our every effort tell. All members and friends of The Alliance are invited to be present at this meeting which is bound to be productive of new strength and mutual understanding.

The date is May twenty-first at 2.30 p. m. The annual business meeting of the Alliance will be held on Wednesday morning at 10 a. m. in the First Church, Boston, at Berkeley and Marlboro Streets where it is believed that all Alliance workers desiring to attend may be seated. On Wednesday afternoon a reception will be held at Hotel Somerset to enable Alliance workers to get together for informal conference. Post Office Mission and Cheerful Letter Conferences will take place as usual on Thursday.

Executive Board

Miss Bancroft presided at the regular meeting held March 9, at which there was an attendance of 30. Miss McLaughlan of New Zealand was present for a part of the meeting.

Will branch treasurers note on page 16 of the January Word and Work a list of addresses to which contributions for the societies there mentioned should be sent rather than to Mrs. Noyes? From money contributed for war relief $101 has been sent to Mrs. Bernard Allen's Belgian Hospital Fund. The treasurer read a cordial letter from Mme. Loyson in Paris expressing her gratitude for the money sent for her work. The needs are greater than ever.

In memoriam have been placed the names of Miss Marianne Paine by the branch of the First Church, Boston; Mrs. Mary C. C. Drew by that of the First Parish, Dorchester; Mrs. Flora L. Pierce by the Brighton branch.

Letters from Mr. Zastrow and Mr. Robinson gave the story of busy days in the circuits. Mr. Zastrow has distributed tracts, magazines, and papers including *The Beacon*, and has placed to advantage the books sent him. Mr. Robinson meets opposition with patience and a kindly spirit and rejoices in the many opportunities he finds to be of real service to the people of the community. On the recommendation of the Southern Circuit committee it was voted to ask Mrs. Peterson to visit the

Florida circuit, and Mr. Zastrow to attend the Southern Conference at Chattanooga.

The College Centers committee asked that names of Unitarian students in Boston be sent to the student secretary of King's Chapel, 102 Chestnut Street, Boston, who is ready to meet the students and to serve them in many happy ways. There was an enthusiastic report of Mr. Jaynes's recent visit to the Unitarian Church of Northampton, Mass., when a goodly number of college girls were present.

Mrs. Voigt, Mrs. Clara B. Beatley, and Mrs. Wm. B. Donnell will represent The Alliance on the committee appointed to compile a prayer book for young people, of which Rev. F. M. Eliot is chairman. Mrs. Voigt has received gifts of money for the fund she is collecting for French orphans, and further offers from branches to help certain children whose names are supplied.

On the recommendation of the Study Class committee it was voted to increase the list of lending papers by the following papers: Harriet Martineau, Abby W. May, Ideals for the Sunday School, The Bible Literature, The Life of Jesus, and a series on historic churches of Boston prepared for the Disciples branch by their members.

Unity Circle of Des Moines, Iowa, has voted to become a branch of The Alliance, Mrs. Walter S. Brown, President, 2141 Grand Avenue; Mrs. Franklin Brown, Recording Secretary, 1318 East 13th Street.

Mrs. Davis will soon start on a trip to Colorado, Utah, Montana, and Wisconsin. Mrs. Scott will speak at the Alliance session of the Meadville Conference at Buffalo, March 27, and visit Ohio, Western Pennsylvania, West Virginia, Indiana, Kentucky, and Tennessee branches, and will represent the executive board at the Southern Conference in Chattanooga.

The board put on record its sympathy with the efforts of the committee of which Rev. Charles T. Billings is chairman to promote the cause of religious training in the home. A bulletin is about to be published containing suggestions of stories, hymns, poems, appropriate to this purpose. The attention of branches is called to this as a subject for consideration at some meeting in the near future.

A letter of sympathy was voted to Mrs. N. J. Bishoprick, president of the New York League and formerly a director for New York, whose husband's death occurred February 17, after a few day's illness.

Letters of cordial greeting were received from the Italian League of Liberal Christian Women and from Melbourne and Sydney, Australia.

A letter from Shanghai spoke of the good impression made by Miss Pecker on the missionaries at Shanghai and Peking, who have a new conception of Unitarians because of her "spirit of helpfulness, her devotion and prayerful consecration without the proselytizing spirit."

Massachusetts reports were so many and so full of interest that it was voted to refer to a committee, consisting of the President and the two Secretaries, the assignment of months when reports shall be due from the directors to the board, with a view to allowing more than one day for Massachusetts.

The next meeting will take place April 13 when reports will be received from the Western states.

CAROLINE S. ATHERTON,
Recording Secretary.

At the regular semi-annual meeting of the International Institute of China, February 2, 1917, the following vote was passed:

"Moved that the members here present hereby express their appreciation of the valuable services rendered by Miss Edith Pecker during her connection with the Institute for over a year. We regret that for reasons of health she is compelled to return home, and we wish for her on the recovery of health many years of helpful service in her own country."

The members also voted to meet the

expense of medical attendance in Shanghai.

The Junior Alliance

Thirty-one Junior Alliances and girls' clubs from twelve different states have sent contributions to furnish the "Junior Alliance Room" in the Tuckerman School, in Boston, as follows: —

Marietta, Ohio, Junior Alliance	$2.00
Jamaica Plain, Mass., Junior Alliance.	10.00
Milton, Mass., Unitarian Girls' Club	3.00
Northfield, Mass., Junior Alliance ...	5.00
Seattle, Wash, Junior Alliance	2.00
South Natick, Mass., Junior Alliance.	5.00
Louisville, Ky., Junior Alliance	2.00
Greenfield, Mass., Unitarian Girls' Club	1.00
Westboro, Mass., Junior Alliance ...	1.00
Toledo, Ohio, Junior Alliance	2.00
Richmond, Va., Junior Alliance	2.00
Middleboro, Mass., Junior Alliance..	2.00
Hinsdale, Ill., Junior Alliance.....	3.00
Sanford, Me., Junior Alliance.....	1.00
Brookfield, Mass., Junior Alliance ...	1.00
Wichita, Kan., Junior Alliance.....	3.00
Fairhaven, Mass., Junior Alliance ...	10.00
Norton, Mass., Junior Alliance.....	1.00
Belfast, Me., Junior Alliance.....	5.00
Leominster, Mass., Junior Alliance ..	5.00
Indianapolis, Ind., Junior Alliance ..	1.00
West Roxbury, Mass., Junior Alliance	5.00
Brockton, Mass., Ten Times One Club	2.00
Medford, Mass., Junior Alliance	10.00
St. Louis, Mo., Junior Alliance	5.00
Brookline, Mass., Junior Alliance....	5.00
Kansas City, Mo., Junior Alliance ..	5.00
Meadville, Pa., Junior Alliance.....	1.50
St. Paul, Minn., Junior Alliance	3.00
East Boston, Mass., Junior Alliance .	1.50
	$107.00

Cleveland, Ohio, Junior Alliance 2 bureau scarfs.

This amount has been used for papering, painting, and furnishing and about twenty dollars more is needed to complete the room. Any gifts from other groups of Juniors wishing to join in this undertaking, will be gratefully acknowledged if sent to

Treasurer of Junior Alliance Room,
33 West Cedar Street,
Boston, Mass.

The Need for Student Secretaries

As each committee should feel its own work the most vital and important of Alliance activities, the College Centres committee realizes more and more fully its task in maintaining Unitarian interest and loyalty among students in colleges and normal schools. Experience seems to prove that the employment of a salaried student secretary in educational institutions yields most successful results. It is naturally impossible to adopt this plan in every case, but its success at Smith College makes us anxious to extend it as far as possible.

Since the Young People's Religious Union is engaged in the same work, it seems very desirable that we should make our plans with reference to each other, looking over the ground, selecting the places where need and opportunity are greatest, and if necessary, combining resources. The field is too large to cover entirely, but a definite plan will lead to better results, and co-operation between the two organizations will give fresh inspiration and encouragement.

Mr. Eliot's recent western trip has afforded him opportunities for first-hand observation of conditions, and he generously shares them with us. The committee hopes that every Alliance woman will feel a sense of personal responsibility to this work, through interest, advice or assistance of any description.

Mary Howland Bellows,
Chairman College Centres Committee

The Boston Interdenominational meeting for Home Missions will be held this spring at Arlington Street Church on the afternoon of May first with Bishop Lawrence for a speaker. Alliance women should remember this date.

The New England Associate Alliance will hold its spring meeting on April twenty-sixth at Fairhaven. Rev. Samuel R. Maxwell will be the speaker in the afternoon and Mrs. George T. Rice in the morning. The hostess branch invites delegates and friends to be their guests at luncheon.

News from the Branches

The Third Unitarian Branch of Chicago is sending a sum of money to the Alliance in memory of Mrs. Susan R. Conger, long an active worker and a

former president both of the branch and of the Associate Alliance.

The Monthly Monday Conference of Alliance branches in the neighborhood of Boston will be held at 10.30 a. m. on April 2 at Channing Hall, Mrs. George T. Rice presiding. The topic will be "An Open Conference on Programs."

The reading of items of interest far beyond the limits of our space is the privilege of the editor this month when we have the great body of reports from Massachusetts branches. It is possible only to glean briefly.

The large branch at Fall River has a new officer, a *historian* whose work shall be the recording of all events of importance to the parish.

The church in New Bedford is kept open on all week day afternoons with an attendant paid by the Alliance branch.

A novel philanthropy of the Junior Branch at Fairhaven has been the sending of a victrola record to the Penekese Island lepers.

The Leicester branch has subscribed for eleven copies of WORD AND WORK. These with those already subscribed for and with the ones sent in compliment to church officers makes a copy in *every household in the parish.*

The branch at Braintree is affiliated with the Universalist Woman's Missionary Society besides being a loyal branch of the Alliance.

In preparation for its275th anniversary which is to be celebrated in the summer of 1917, the Norwell branch is spending the winter on a detailed study of the history of the church.

While the Sunday Campaign was in progress in Boston, the Baptist Social Union, driven from its usual meeting place in the Park Street Church, one day accepted the hospitality of our Bulfinch Place Church. The Post Office Mission Committee filled the racks with tracts and at the end of the day our Baptist sisters had taken them all.

The Alliance of the First Church, Boston, is making arrangements for a kitchen for the church.

The Milton branch pays a rental of an Alliance pew open to strangers or members alike.

The Roslindale branch has a calling committee of thirteen women who have made five hundred and forty-four calls and have besides sent letters to sick and shut-ins.

Somerville, having in mind the great revival in Boston, took for its season's subject, the "Articles of our Faith" expounded by different ministers. The secretary says: "This program has brought out many members who have attested its popularity, the connecting thread through the year proving a great success." They have also had a Bible study hour at each sewing meeting, under the direction of the minister. They have sewed for the Canadian babies and a French orphan, and have increased the money for Appeals from $2.00 to $5.00 each.

Stoneham began the year with a membership of 39. It is now 49, all dollar members. We quote from the Secretary's report: It has been a year of education in Alliance affairs for us, being so fortunate as to have Alliance officials speak to us on their lines of work. They have taught us much."

Winchester has done much sewing for the Canadian babies, and has given $100.000 to appeals. Beside this they propose to hold a birthday luncheon, the proceeds of which will go to help furnish a room in Tuckerman School.

Natick has a new Sunshine committee, whose duty is to keep track of sick members and send an Alliance rose to each. The lady having it in charge has taken great pains to select the freshest flower possible and from the recipient has come the report, "It was so beautiful and it lasted so long."

Brave, struggling, undaunted Sudbury

with three members who can be active this winter reports perfect attendance at the monthly meetings. They look forward to opening the church in April, it having been closed since November. The president's question at the informal conference was, "Of what use can a disused church be in the civic life of a country town?" showing that she, at least, is looking the future squarely in the face.

Weston appears to have taken on a new lease of life with the coming of the new minister and the accession of a new Alliance president. Where formerly they were seldom represented at the larger meetings, now scarcely one passes without several from Weston being present. The best thing, perhaps, which they have done this year was taking charge of the candy table at Sudbury. The proceeds of that table were more than $100, besides the fact that a large number went to the fair and patronized the other tables generously.

Miss Burt, one of our retiring directors, says in her report:

Mine has been the problem of the small branch, for out of the twenty only one has numbered at the time I had it more than 100. The encouraging word has been the message that was needed, so the director has tried to point out that others have their problems as well. Large contributions outside of their own churches could not be expected nor should they be urged, but the privilege of having a share in the larger work, even if it be a small one, has ever been emphasized to them. There are sides of our work which we want the branches to know about, which do not call for money, such can be readily set forth to the smaller branches, who have little money to give.

Only three of you Massachusetts directors, who continue the work after this year have had the privilege of working with the previous administration and of knowing Mrs. Fifield and Miss Low in their official capacities. I have but to close my eyes to hear Mrs. Fifield's voice, as she reminded us of the "independence of the branches," when something was being proposed that appeared to be infringing upon that prerogative. I am grateful that it has been my privilege to know the old and to witness the growth which has brought about the new. To have worked with the big women who have been our officers during these years is a liberal education in itself and a privilege which cannot be underestimated. No one can spend six or seven years upon this Board without leaving it a bigger woman than when she entered upon her work. Infinitely more is gained than one can possibly give. This is particularly true of the out-of-town Board meetings. It is natural to feel that the meeting does not need us, as a matter of fact none of us is essential, yet we need the meeting infinitely more, for here is the chance to come in contact with those earnest Alliance women in other parts of the country, to obtain somewhat of their point of view and bring it home to our own branches, who have little perspective in their work and need to gain the National Spirit, which our President has been preaching so earnestly.

Above all things am I grateful for the privilege which was mine of the work on the History, for through that I gained a deeper insight into the ideals which actuated our founders than could ever have been gained from a mere superficial reading.

The annual reports of the Maine branches all speak of the great joy of having Mrs. Davis visit them, of her enthusiasm and of the desire for greater interest in spreading our faith which she has left in every branch.

The Houlton branch reports that a need has been waked up to for more funds in the treasury and more get-together-ness. They are carrying out this dual purpose by dividing the members into small clubs. Each group has a leader and each member pays ten cents at each meeting.

The little branch at White Plains, N. Y., is still actively at work on its

organ fund. The branch at All Souls Church, N. Y., bought the organ for the White Plains Church and the Alliance branch was given three years in which to pay for it. This is a suggestion of a way in which large branches may help those small and struggling.

The Burlington Branch has just celebrated its Centennial. This was financed by the Alliance and an elaborate program was carried out concluding with a reception given by the Alliance. All of the meetings, three Sunday services and one church service on Monday, including communion, were participated in and attended by members of other churches, Congregational, Methodist and Baptist. Ministers from these churches gave addresses and congratulations. It was such a coming together of various creeds as has never before been known in the city.

Alliance Contributions for War Relief

Amount contributed May 1, 1916 to March 10, 1917	$459.00
Sent May 8, 1916 to Mrs. Weller, Cannes, France	50.00
Sent May 15, 1916 to Mrs. Allen, for Belgium	37.00
Sent July 10, 1916 to Mrs. Allen, for Belgium	16.50
Sent December 29, 1916 for International Union Correspondence Bureau	70.00
Sent January 22, 1917 to Mme. Loyson in Paris	208.50
Sent Feb. 1917 to Mrs. Allen for Belgium	77.00
	$459.00

This represents contributions from thirty branches and the New York League.

Every letter from the International Union of Liberal Christian Women and from its representatives in Enfiland and on the continent brings deep expressions of gratitude to The Alliance for the assistance the contributions to the War Relief Appeal have made possible.

Miss Herford, secretary of the Union, asks for further help for the work of Mrs. Bernard Allen for the Belgian Hospitals in both Belgium and France. All money given for this purpose will go directly to the wounded as there are no administrative expenses.

Mrs. Weller, of the International Committee, needs money for the work in the hospital at Cannes, France, where not only French soldiers, but Russians, and others from Saloniki are cared for. In these their days of need it is our privilege to give. It is hoped the branches will continue to contribute generously to this Appeal.

ELIZABETH MARQUAND,
Chairman of the International Committee.

The following letter of appreciation has been recently received from Mme. Loyson:

"I have just received your letter containing draft for francs 1,216.60 and I feel I cannot express how deeply touched I am by the sympathy and help that the Alliance Branches are thereby giving me. Would you be kind enough to transmit to them my heartiest thanks? This winter being so unusually cold, the suffering of the soldiers has greatly increased, so your opportune help will relieve much suffering. Believe me always most sincerely and gratefully yours,

LAURA H. LOYSON."

Appeals

Appeals stand as follows:

Tuckerman School	$100
Lawrence, Mass., Parish Hall	375
War Relief	
Needed for Southern Circuit before May 1	100

Although the appeal for the salary of our missionary in China has been withdrawn, the large expense incident to her illness and her long journey back to Boston calls for generous response from the branches. Contributions should be sent to the Treasurer.

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Rev. Frederick M. Eliot, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

The Topic List

Subject for April: Help In Time of Need

For the first two Sundays of April, the subjects are naturally suggested by the fact that these days are Palm Sunday and Easter. On these days, it will be well to take up the stories connected with the last week of the life of Jesus, and to discuss the meaning of these stories for Unitarians. There is no need to give special helps for these discussions, except to say that Professor Bowen's book, "The Gospel of Jesus," will prove useful; and to urge the unions to ask their ministers to take part in the discussions. For the remaining Sundays, the general topic is "Help in Time of Need." Religion has been called a form of life-insurance, and it is just this, in the sense that it is a means of preparing for future emergencies. The aim of religion is to equip men and women to meet with fortitude and good cheer the crises of life. How this is to be done is the subject for this month.

April 15. Unseen Allies. The story of the young man and the prophet suggests the presence in the world of forces that cannot be seen, but that are none the less real in their power to help those who are trying to live the right sort of lives. Public opinion is one of these forces, and is often a great help. The traditions of schools and colleges are strong forces that are usually on the right side. Read Henry Newbolt's "Vitae Lampada," and sing Faber's hymn: "Workman of God."

April 22. The Cloud of Witnesses. Paul knew the value to the man who is running a hard race of knowing that many for whom he cares are looking on, to see how he runs and to encourage him to do his best. There is no more powerful force to help us do our best than to realize that those for whom we care expect great things of us. Read Kipling's "Envoi," beginning "When earth's last picture is painted," and sing O. B. Frothingham's hymn: "Thou Lord of Hosts."

April 29. God our Refuge. But the greatest power of all to keep us faithful to our tasks, and to help us in the time of special need, is to know that God is with us, and that we are working together with Him as fellow-laborers, to fulfil His purposes. This is what gave Jesus his inspiration to carry on his work in spite of all the difficulties that he had to meet; and it has been the source of strength to all great souls. There could be no better motto for a young man or woman than to live, in Milton's phrase, "as ever in my great task-master's eye." Sing Isaac Watts' hymn: "O God, our help in ages past."

The Endowment and The New Policy

The Young People's Religious Union is asking the denomination for $25,000 as an addition to its endowment fund, and such a request lays upon us the obligation of making perfectly clear the uses to which the income is to be put. That with the greatly increased means which this endowment will place at our disposal there will come a corresponding increase in our work scarcely need be said; but it may be well to state more fully what this new work is to be.

If the fund is raised, the Y. P. R. U. plans to begin at once a new policy, which will be seen first in the appointment of a field-secretary. For this office the Union will choose the very best man it can find; and it will focus all its resources upon this new venture. To secure the services of the kind of man we need, we shall have to pay a salary sufficient to attract a man who

could easily have other and perhaps less arduous work. Furthermore, we must be prepared to pay travelling expenses, so that our field-secretary may go about and visit many of our societies. To do this, we shall have to cut down to the minimum all other expenses; and the Union is prepared to economize in every way, in order that the new policy may have every chance for success. If necessary, we are ready to sacrifice some of the present enterprises that entail expenditures; and routine expenses will be reduced to the barest essentials.

Tributary Streams History of the Church

The value of the work which a field-secretary will be able to do has been demonstrated by the work which one of the Directors of the Union has done this past year. We have been able to co-operate with the Meadville Federation in sending Mr. Nelson J. Springer, of the Meadville Theological School, into the field as our representative, on several short trips within the territory of the Meadville Conference. The results of his work have been gratifying in the highest degree, and this experiment has done more than all our previous dreaming and hoping to convince us that the new policy will be of immense value. If we have a man like Mr. Springer in the field all the time, we shall be able to organize our young people's work in a really effective way. What this would mean to the denomination, in ensuring the future of our churches, is obvious.

To the denomination which is supporting us and to which we are turning for yet fuller support, we would say: We ask your help to make it possible for us to do greater things than we have done in the past; we have tried out the method, in a limited way, but with marked success; we are ready to re-organize our work so as to eliminate all fruitless and wasteless effort; and we are pledged to a new and larger policy which we shall take up at once with courage and consecration.

To one another, as young people of the Unitarian churches, we would say: Let us set our faces toward the new day with quiet resolution, and with faith that we can fulfil all our dreams, in a measure beyond our expectations; let us not be afraid of what is new, but let us gird ourselves for the greater tasks that are at hand; and in all that we do let us give of our best to the great cause of our free faith with that full measure of devotion that cannot fail.

FREDERICK M. ELIOT.

The Work in the College-Centers

One of the most gratifying things of the year has been the gracious and helpful co-operation of the Alliance with the Y. P. R. U. With our offices next door to each other, we have been learning that in many ways our work is equally closely related; and the officers of the Y. P. R. U. have received a great deal of assistance from both the Committee on the JuniorFellowship and the Committee on College Centers. This co-operation ought to prove fruitful for both societies in the solution of what are really common problems.

This year the two societies planned their work in the college-town churches without conferring; but for next year we hope to make our plans in close co-operation. This is only common sense, and it is to Miss Bellows that the Y.P.R. U. owes its discovery of that fact. Miss Bellows, as Chairman of the Alliance Committee, brought the matter to the attention of the officers of the Y. P.R. U. and as a result of a conference between her and the president of the Y. P. R. U. we hope that next year we can be working on a single program, arranged together, instead of each working independently and thus running the risk of working at cross purposes. Neither the Alliance nor the Union has adequate means to develop this work as it would like. It is, therefore, all the more important that our limited resources should be spent according to some carefully arranged plan.

The Annual Meeting

The annual meeting of the Y. P. R. U. will be held in the First Parish in Cambridge, on Friday, May 25. The afternoon session will begin at 2.30, and will be devoted to the business of the society. It is a great pleasure to be able to announce that Mr. Nelson J. Springer, of Meadville, who has done such efficient work for the Union as its representative in the field, will speak at this session on his work in the Meadville Federation district.

The evening session will begin at 7.30, and will take the form of a service of consecration for young people. This is a new departure for the annual meeting, but the Directors hope that it will prove to be a very valuable one. The service will be conducted by the president of the Union, and the sermon will be by Rev. Adelbert L. Hudson, of Quincy, Mass., a preacher well known to the young people, and one whom they will look forward to hearing.

This year our meeting comes on Friday, for the first time; and we believe that this will be more convenient for many of those for whom the meeting is primarily planned. Can we not make the evening service a great rallying for our Unitarian young people, comparable in spirit and enthusiasm to the Symphony Hall meeting on February 4?

An Italian Y. P. R. U.

On the evening of Washington's birthday, at Barnard Memorial, the president of the Young People's Religious Union was privileged to extend to the first Italian Y. P. R. U. the greetings and hearty welcome of the national society. The event was a landmark in the history of our society, and it would be well if every one of our young people's societies could see the enthusiasm and spirit of this group of Italian young people, brought together under the wise leadership of their minister, Rev. Filoteo A. Taglialatela.

The evening's program was a most interesting one. First, we sang "America," the words in both Italian and English blending together indistinguishably. Then, after a few words of prayer in the two languages, and a delightful song by Mrs. Taglialatela, Mr. Maxwell of the Second Church welcomed the new society in the name of the denomination, and the president of the Y. P. R. U. gave the greetings of the national society. To these words of welcome the president of the Italian Y. P. R. U., Dr. Camillo Bruni, responded graciously. The company then adjourned to the parlors below, and a most entertaining musical program was presented by the members of the Union, followed by refreshments and dancing.

This first Italian Y. P. R. U. is, we hope and believe, only the beginning of a much larger movement that will spread to many of our great cities, where there are groups of Italians who feel the need of a liberal church. The society here in Boston certainly has begun auspiciously, and the national society welcomes it with high hopes for its future growth and activity. Already, with its fifty members, it is a society that does great credit to our church.

South Middlesex Federation Hymn

With loyal hearts and purpose strong
We raise to heaven our joyous song,
We lift our banner to the skies,
The symbol of our high emprise.

See, blazoned there, the shining goals;
The lofty aims that thrill our souls;
To Freedom, Service, Right and Truth
We pledge the ardor of our youth.

Together let us onward press
To bring the suffering world redress,
Uphold the righteous cause, and dare
Speak truth, serve justice, everywhere.

Fired with the spirit's word of might
Let us be bearers of the light,
Our brothers help, our God adore,
Onward and upward, evermore!

REV. CHARLES W. WENDTE.

Written for the South Middlesex Federation and adopted as its hymn.

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President*, Montclair, N. J.
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Western Slogan! Prohibition, Better for Business! Better for Boys!	POST CARD	STAMP HERE.

Prohibition Better for Boys!

Wyandotte County (practically Kansas City, Kansas) in the ten years before the Saloons closed sent on an average twenty boys a year to the State Reformatory; in the year following the closing of the Saloons, it sent only two boys.

Turning off the Spigot, *Survey*, Feb. 10, 1917

PLEASE SEND ATTACHED CARD TO A BOY FRIEND

WATCH FOR OUR NEXT CARD

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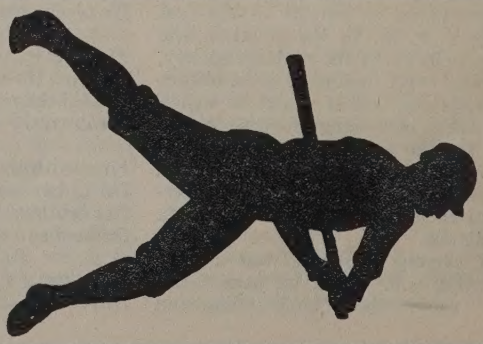
"No Nips for me!"
Says the Great Ty Cobb.
"They dim my eye
For the batting job."



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American Unitarian Association

25 Beacon Street -:- -:- Boston, Mass.

GEOGRAPHY

and

IMAGINATION

If we Americans could see, by the power of imagination, the map of the Republic as vividly as we ought to see it, it would be to us like the vision of our flag itself. If the people in our Unitarian churches could, by the same power, see the map of our fellowship, our Unitarian work would grow immeasurably in vigor, in consecration, and in ideals.

There is a tendency for our churches to live too much unto themselves, each one concerned primarily with its local interests. But in reality our parishes have no geographical limitations. Every minister should feel that his field is the whole Republic, and every church should share the sense of responsibility for the liberal religion of the nation.

A wider horizon, a larger generosity, and an unfaltering courage — these are vital necessities in the work which we are doing together.

$160,000 before May 1, 1917 for Unitarian Work

Send contributions to

MR. HENRY M. WILLIAMS, *Treasurer*

25 Beacon St., Boston, Mass.